THE CONTRIBUTION OF WOMEN TO SANSKRIT LITERATURE

Vols. III and IV

(Pauranic Ritual and Smṛti Authoresses Bīnabāyī and Viśvāsadevī.)

Vol III:

DVĀRAKĀ-PATTALA

BY

BĪNABĀYĪ

AND

Vol. IV:

GAṄGĀ-VĀKYĀVALĪ

BY

VIŚVĀSADEVĪ

Critically edited for the first time with English Introduction, English Translation of some selected portions of the Dvārakā-pattala, Notes, Appendices, etc

BY

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FOREWORD

I have great pleasure in writing a few words of welcome in connection with the issue of vols. III and IV of "The Contribution of Women to Sanskrit Literature" by my friend Dr J B. Chaudhuri. Apart from the intrinsic interest of this Series, it is well that the literary work done by women in India should be brought to the notice of scholars in other parts of the world.

C. O. BLAGDEN

40, WYCHWOOD AVENUE,
Whitchurch Lane,
Edgware, Middlesex,
ENGLAND
January, 1940.

INDICES OF THE

GAṄGĀ-VĀKYĀVALĪ

INDEX OF VERSES AND PROSE-PASSAGES QUOTED BY VIŚVĀSADEVĪ FROM SMṚTIS, PURĀṆAS, ETC.

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INTRODUCTION

BĪNABĀYĪ, AUTHORESS OF DVĀRAKĀ-PATTALA

We are publishing an hitherto unpublished work of Bīnabāyī called Dvārakā-pattala. This is her only work that is extant and it furnishes us with a fairly good account of the personal history of the authoress.

DATE OF BĪNABĀYĪ, etc

It is stated at the beginning of the MS that the work belongs to the Rāmānuja school.[1] Again the MS is dated 1518[2] So Bīnabāyī must have flourished after Rāmānuja (beginning of the 12th Century) and before 1518.

The authoress states that her father was king Mandalika who flourished in the Yadu race and excelled all others in royal qualities[3] It is likely that this Mandalika was one of the Cūdāsama Mandalika kings of Girnar, Kathiawar. Mandalika I flourished at the beginning of the 11th Century[4] and Rāmānuja was born

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1 रामानुज-मतस्यायं ग्रन्थ , cp also श्यामं रामानुजं कान्तं.. नमामि, etc

2 सवत् १५७४ वर्षे भाद्रपद-शुक्ले १३ सोमे लिखितम् ।

3 See the beginning of the work Dvārakā-pattala

4 C Mabel Duff's Chronology of India, London, 1899, pp. 283-284, A S W I, ii, 164 (given in appendix)

a few years later. So Maṇdalika I cannot be Bīnabāyī's father. King Maṇdalika, father of Bīnabāyī, is, probably, one of the other four Cūdāsama Mandalikas known to us.[1]

Further we know from the same work that Bīnabāyī was the Chief Queen of Harasimha, son of Vīrasimha, grandson of king Pratāpa, a Vaisnava by religion, who ruled in Pātalipura situated on the Ganges. The only information we get about him in the work is that he was a descendant of Cāhuvāna and under the circumstances it is difficult to identify him.

Thus it may be concluded that Bīnabāyī flourished probably at Girnar, Kathiawar, between the 12th and the end of the 15th Century A D.

Though highly learned, Bīnabāyī displays admirable womanly modesty while speaking about herself and

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1 Mandalika III, IV and V ruled at the beginning of the thirteenth, end of the fourteenth and middle of the fifteenth Century, Duff's Chronology of India, p 284 For various inscriptions refering to the different rulers of the family and their lineage, see also Epi Ind, vol xx, p 105, Inscription no 751, (dated Vikrama 1473), no 805, p 112, (Vikrama 1507 Mandalika III), no 867 (Vikrama 1554 Mandalika III), no 1719, p 243 (undated Maṇḍalika II), also no 1865, p 243 (undated) See also Rev Lists of Ant Rem of the Bombay Presidency, p 347

The SMV quotes a verse by one king Mandalika (Mahīpati Mandalika), p 64 of the appendix, G O S, vol LXXXII

There are two interesting MSS called Maṇḍalika-nrpa-carita about the Maṇḍalika kings in the Bombay branch of the Royal Asiatic Society (see Descriptive Catalogue of Sanskrit and Prakrit MSS in the library of the Bombay Branch of R Asiatic Society, compiled by H D Velankar vol II, Hindu Literature, pp 339-340) But they contain no reference to our authoress Bīnabāyī

disclaims of any great scholarship or genius on her own part She is but, she points out, an humble student of scriptures, not an erudite scholar. Of course, this is disproved by the work itself which indubitably testifies to the deep erudition of the authoress and her great mastery over Scriptures, Smrtis and Purānas. Bīnabāyī, further, declares herself an humble devotee of Krsna to whose service she has dedicated her whole life and fortune Her sole object in undertaking to summarise the Dvārakā-māhātmya, forming a part of the Prabhāsa-khanda of the Skanda-purāna, in the form of the present work Dvārakā-pattala, is, she points out, to render some religious service to humanity.

Bīnabāyī seems to have made extensive tours all over India According to her own statement, she visited many holy places and practised extensive charity.[1]

For all these reasons, she was held in high reverence by her subjects and by all those with whom she came in contact. She has been eulogised as the Kalpa-taru or the celestial wish-fulfilling tree, and as the Ganges,—purity and holiness incarnate [2]

1 See the end of chapter I called तीर्थ-यात्रा-विवेक, "विहितानेक-सत्तीर्थ-यात्रयाऽतिपवित्रया", etc, , end of 2nd chap called प्रणामादि-विवेक, "कन्यया मण्डलीकस्य दृष्ट-सस्पृष्ट-तीर्थया", etc , and also end of 3rd chap called अर्घ-स्नान-विवेक, "विहितानेक-सत्तीर्थ-स्नानया बहुमानया", etc

2 Cp the last three verses of the Dvārakā-pattala

SUMMARY OF DVĀRAKĀ-PATTALA

The work is divided into four chapters. At the beginning of the work, as we have seen, the authoress gives us some personal informations. The first chapter begins with quotations from the Skanda-purāna showing the importance of the holy place Dvārakā and deals with the acquirement of religious merit by the pilgrim who visits Dvārakā or by his helpers. In this connection it is stated that the pilgrim acquires at his every step towards Dvārakā from home the same religious merit as accrues from the performance of the horse-sacrifice. The helpers too acquire various sorts of religious merit. Thus one inducing some other person to go on pilgrimage to Dvārakā goes to the realm of Visnu. One speaking sweetly to such a pilgrim acquires the merit of playing at Nandana One offering a conveyance to a tired pilgrim on his way to Dvārakā goes to Heaven in an aeroplane with swans. One supplying food to a hungry pilgrim on his way to Dvārakā acquires the merit of satisfying the manes with food and drink for ever, and so on.

The 2nd chapter deals with the ritualistic directions in connection with bowing down to various deities, etc., while paying visit to them at Dvārakā. On reaching Dvārakā one pays homage to Ganeśa, then to Balarāma and Krsna in succession After that he visits the river Gomatī. On the eighth, ninth or fourteenth day of the moon he visits Rukmiṇī with the object of getting

all desired objects Then he visits Cakratīrtha, the Dvārakā-Gangā, and Śankhoddhāra, finally he bathes in the Gomatī with the object of getting rid of all sins committed during the previous births.

The third chapter is concerned with the offerings of rice, dūrvā grass, flowers, water, etc., (technically known as argha), and baths at various shrines. The appropriate formulae to be uttered and the ritualistic directions to be observed while offering or bathing are given here.

On reaching the Gomatī the pilgrim prostrates himself straight on the shore. He then washes his hands and feet and takes hold of kuśa grass, touches the auspicious objects mixed with unhusked barley-corns and with his face towards the east he makes the offering along with the utterance of the appropriate formulas. In the Cakratīrtha, he makes an offering of the five auspicious things, mixed with flowers, unhusked rice and sandal paste with his face towards it, uttering the prescribed formula He pays homage to Varuna and the Gomatī with one half of the materials mixed up The offerings to Visnu should consist of fruits, flowers, unhusked barley-corns and sandal paste The pilgrim makes an offering to Gangābdhi as well, as prescribed.

Next the pilgrim bathes in the Gomatī with the object of getting Hari. He walks down to naval-deep water, makes a circle of four cubits, invokes the Ganges with the prescribed mantras, takes some water in his

folded palms, purifies it by mantras and sprinkles it on his head four, five or seven times Then taking some mud in his hand, he similarly purifies it, rubs the same on his forehead thrice and plunges into water three times. After that he sips water twice, comes back to the shore and pays homage to Yaksman with a view to atoning for the sin committed by him in defiling the water. Now he dresses himself, washes his knees, hands and feet three times with mud and water, sips the water thrice and seats himself for making offerings to the deities. Then he announces the various sorts of religious merits he wants to acquire by bathing in the Gomatī.

The resolves (samkalpas) uttered by the pilgrim during the bath at the confluence of the Gomatī and the sea are very interesting, as they furnish a list of the religious merits he wishes to acquire and as he prays here for the salvation of not only himself but also of his kith and kin by birth or matrimonial sources as well as of friends of any description. One is enjoined to make these resolves on the sixth day of the moon called Kapilā or the 12th lunar day. The resolves to be made during bath at the Cakratīrtha, Rukminī lake, Maya tank, Gopikā tank, Varadāna and Śankhoddhāra are also prescribed here in a neat and clear-cut way

At the end of the chapter the pilgrim is instructed how to offer oblations of water (tarpana) at the Gomatī, and at the Nrga well after bath.

The fourth chapter deals with the worship of Krsna The pilgrim is enjoined to worship Krsna with saffron mixed with camphor, musk, sandal and aloe, along with incense burning. Then the deity is presented with lights, Naivedya, and betel. The devotee then goes round the image of Krsna and prostrates himself straight. He puts on the garland of Tulasī beads and wood with the prescribed mantras.

Then the authoress gives ritualistic directions for making various gifts. Here she does not follow the Skanda-purāna but refers to other Purānas. She describes the procedure of worship etc., while making gifts of a cow, a bull, a bull with diamond, an ox, and a horse She lays special stress on the gifts of diamond, in giving directions for this, she follows Śiva-purāna as well as Visnu-dharma-purāṇa. Then she prescribed the regulations for the gift of silver, jewels, paddy, cotton garments and for the offer of food to mendicants

After this, the authoress speaks of the śrāddha to be performed in the Gomatī as well as at the confluence of the Gomatī and the sea.

Finally, she dwells on the procedure of Visnu's worship, how to bathe Him, to offer Him ordinary garments, incensed garments, ornaments, etc. Here the book ends But we have three more verses eulogising the authoress which do not seem to be the composition of Bīnabāyī herself, as the modesty displayed by her at the beginning and other parts of the work goes ill with any

self-eulogy at the end. These verses seem, rather, to be a homage of the scribe to the laudable qualities of the Queen.

The work though professedly[1] based on the Rāmānuja school of the Vedānta, contains no reference to any of the philosophical doctrines of the school. It is purely ritualistic and probably tries to develop the ritualistic and practical side of the school by laying down rules for various devotional ceremonies.

The authoress has, no doubt, written the work on the basis of the Dvārakā-māhātmya, but her originality lies in the fact that the ritualistic development of the work and the modes and procedures enunciated are characteristically her own. As a matter of fact, the arrangement of the whole work is her own. She has quoted at places the Dvārakā-māhātmya verbatim, but in the choice of the Mantras she has displayed much cleverness. Also the ritualistic resolves (Samkalpa-vākyas) and the procedures of worship, etc , appear to be the productions of an eminent ritualistic authority The work is very short, nevertheless, it contains in a nutshell all the essential informations given in the Dvārakā-māhātmya. Being a ritualistic work, it naturally omits legends related in the Dvārakā-māhātmya. At times, the authoress has brought in materials from other Purānas which much enhance the value of her

1 1st verse and "रामानुज-मतस्यायं ग्रन्थ ।"

own work The diction of Bīnabāyī is simple and graceful and the few verses at the beginning and the end of the work amply testify to her great poetic genius.

In religion, Indian women have always a prominent place. Their opinions are of great weight and have been quoted by eminent authorities.[1] Specially they have always been accepted as supreme authorities in the sphere of customary rites (ācāras).[2] It is a matter of great social and religious importance that a woman should write a ritualistic work the procedure, directions, formulas, etc., of which are to be followed during religious observances.

The laws laid down by the authoress in the work are all clear, precise and forceful Nowhere has she betrayed any want of self-confidence or given way to hesitation and oscillation. Thus a clear grasp of the subject coupled with a perfect mastery over the language has made her work a valuable contribution to the ritualistic literature of India. The work is a specimen which shows that an Indian lady may rule in religious as well as secular matters.

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1 E g the Aitareya (v 29) and Kausitaki (II 9) quote the authoritative opinions of a venerable learned maiden (Kumārī Gandharva-grhītā) that the Agnihotra Ritual which was once performed on both days is now to be performed on alternate days only

2 E g ApGs, 2 15, here he recommends that the ceremonies that are required by custom should be learnt from women, cp Āp-Dhs, II 6 15 9, II 11 29 11-12, AśvGs, 1 14 8, etc

द्वारका-पत्तलम् ।

रामानुज-मतस्यायं ग्रन्थः ।

श्यामं रामानुजं कान्तं कृतान्तं देव-विद्विपाम् ।
नमामि ब्रह्म गोपाल-वेषं प्रत्यूह-शान्तये ॥ १ ॥
आसीद् यादव-वंशजः परिलसत्-कीर्तिः प्रतापोन्नतो
मानी **मण्डलिका**भिधः क्षिति-पतिः सद्धर्म-विद्याश्रयः ।
आसीन्निर्जित[1]-वीर-वैरि-निचयस्त्यागार्थ-कोशोद्यमो
योऽर्थि-प्रार्थितदः कलाविह युगेऽगण्यैर्गुणैरन्वितः[2] ॥ २ ॥
तस्य कन्या वदान्यासीद् **बीनबायी**ति विश्रुता ।
हरसिंह-महीपस्य वल्लभा पुण्य-वल्लभा ॥ ३ ॥
अष्टादश पुराणानि श्रुतान्येकाग्र-चेतसा ।
यया श्रुताः स-श्रुतयः स्मृतयः सकला. शुभाः ॥ ४ ॥
यस्या वित्तं द्विजार्थं कर-कमल-युगं विष्णु-पूजादि-सार्थं
चित्तं ध्यानैर्मुरारेः श्रवण-युगमभूत्तत्-कथा-वर्णनेन ।
स्तुत्यं स्तुत्ये च नेत्रे प्रतिदिनमवहद्रूप-संदर्शनेन
स्तुत्या स्तोत्र-प्रपाठैरजनि रसनिकाऽगण्य-पुण्योदयायाः[3] ॥ ५ ॥

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1 Repetition of आसीत् unnecessary
2 Metre शार्दूल-विक्रीडित ।
3. Metre स्रग्धरा ।

यया[1] विरच्यते नृणामुपकृत्यै महोदयम् ।
द्वारका-पत्तलं बीनबाख्या पाप-प्रणाशनम् ॥ ६ ॥

[CHAPTER I]

[तीर्थ-यात्रा-विवेकः]

स्कन्द-पुराणीय-द्वारका-माहात्म्ये ।

"प्रह्लाद उवाच[2]

एवं संपूजितस्तेन हरिणा ब्राह्मणोत्तमः ।
उवाच परिसंतुष्टो वरं ब्रूहीति केशवम् ॥ १ ॥

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1. तया ?

2 Once there was a great menacing chaos in the world, when the sages and gods approached Brahmā for help He advised them to approach Prahlāda who could tell them about the whereabouts of Visṇu in this present age of vice. They accordinly went to Prahlāda who told them that the abode of Visnu was at Dvārakā where the Gomatī joined the sea Asked by the sages and gods why it was so, Prahlāda said that Durvāsas once had come to Dvārakā as a pilgrim. Krsna with his wife Rukminī paid him a visit and requested him to accompany them to their palace Durvāsas agreed but made a condition that the chariot carrying him was to be drawn by the couple themselves, and not by horses Krsna and Rukminī had not gone far when the latter felt thirsty and asked Krsna for water He at once caused the Ganges to flow near by. Rukminī quenched her thirst but unexpectedly became subject to a curse of Durvāsas The sage said that because she did not take his permission beforehand for drinking water, she would be separated from Krsna It was a bolt from the blue for Rukminī and she began to bewail piteously. Consoling her, her husband said that He would visit her twice a day and people desiring

कृष्ण उवाच

यदि तुष्टोऽसि भगवन् यदि देयो वरो मम ।
स्थातव्यमत्र भवता न शक्त्यं कदाचन ॥ २ ॥

दुर्वासा उवाच

यदि तिष्ठाम्यहं कृष्ण तथा त्वमपि केशव ।
तिष्ठस्व षोडश-कलो नित्यं मद्वचनेन हि ॥ ३ ॥

कृष्ण उवाच

ये पश्यन्ति च भक्तास्त्वां[1] मां चापि द्विजसत्तम ।
किं ददासि च तेषां त्वं भाविना भगवन् वद[2] ॥ ४ ॥

दुर्वासा उवाच

यः स्नात्वा सङ्गमे कृष्ण गोमत्याः सागरस्य च ।
त्वां मामभ्यर्च्य च नरः सर्व-पापैः प्रमुच्यते[3] ॥ ५ ॥

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to have a look of Him would see her as well, as otherwise they would acquire only half of the religious merit Nārada and the Sea also came forward to console her. Finally it so happened that Durvāsas himself became penitent for his conduct and prayed to Kṛṣṇa to be reunited with Rukmiṇī The latter, however, declined and assigned reasons for doing so Durvāsas was, nevertheless, pleased and requested Kṛṣṇa to ask from him for any boon. Then began the discourse between Durvāsas and Kṛṣṇa which our authoress Bīnabāyī has quoted here Vide chaps 1-3 of the DvārM, Prabhāsa-khanda, SkanP For the discourse, vide chap IV, pp 5270ff., I 1ff, vol 7 of P T's edition

1 भक्त्या त्वां in the printed (above) ed

2 किं दास्यसि फलं तेषां भाविनां भगवन् वद, op cit

3 त्वां मां समर्चेति नरः सर्व-पापैः स मुच्यते, op cit.

कृष्ण उवाच[1]

यो नरः पूजयित्वा त्वा पूजयिष्यति मामिह ।
तस्य मुक्तिं प्रदास्यामि यः सुरैरपि दुर्लभाम्[2] (?) ॥ ६ ॥
परस्परं वरौ दत्त्वा तस्मिन् स्थाने ह्यतिष्ठथ [ह्यतिष्ठताम्] ।
वर-दानेति यत् प्रोक्तं तज्ज्ञानं सर्व-कामदम्[3] ॥ ७ ॥
तदा[4] प्रभृति दैत्येन्द्र(?)द्वारकां हरिरीश्वरः[5] ।
दुर्वाससो गिरा बद्धो न जहाति कदाचन ॥ ८ ॥
यत्र त्रैविक्रमी मूर्तिर्वहते यत्र गोमती ।
नरा मुक्तिं प्रयास्यन्ति चक्र-तीर्थेन संगताः ॥ ९ ॥
कलेवरं परित्यक्तं प्रभासे हरिणा तथा[6] ।
कलाभिः सहितं तेजस्तस्यां मूर्तौ निवेशितम् ॥ १० ॥
तस्मात् कलि-युगे विप्रा नान्यत्र प्राप्यते हरिः ।
यदि कार्यं हि कृष्णेन तत्र गच्छत मा चिरम् ॥ ११ ॥

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1 An additional verse is found before this one, viz , तथान्यच्छृणु कृष्णात्व स्नात्वा दास्यति यद्धनम् etc., op. cit

2 या सुरैरपि दुर्लभा ; op, cit

3 प्रह्लाद उवाच

परस्परं वरौ दत्त्वा कृष्ण-दुर्वाससौ मुदा ।
तत. प्रभृति विप्रेन्द्रास्तस्मिन् स्थाने ह्यतिष्ठताम् ।
वर-दानमिति प्रोक्तं तत्तीर्थं सर्व-कामदम् ॥
Op. cit

4 An additional verse is found here in the above edition विष्णु-दुर्वाससोर्यत्त, etc

5 तदा प्रभृति विप्रेन्द्रास्तिष्ठते द्वारका [sic] हरि , op cit

6 यदा ; op cit.

ऋषय ऊचुः

साधु भागवत-श्रेष्ठ साधु-मार्ग-प्रदर्शक ।
तत्त्वया सुपरिज्ञातं यन्न जानाति कश्चन[1] ॥ १२ ॥
किं फलं गमने तस्यां किं फलं कृष्ण-दर्शने ।
कानि तीर्थानि तत्रैव के देवास्तद् वदस्व नः ॥ १३ ॥
कस्मिन् मासे तिथौ कस्यां कस्मिन् पर्वणि मानवैः ।
गन्तव्यं कानि देयानि दानानि[2] दनुजर्षभ ॥ १४ ॥
इति पृष्टस्तदा तैस्तु महा-भागवतोऽसुरः ।
कथयामास विप्रेभ्यो भगवद्भक्ति-संयुतः ॥ १५ ॥

प्रह्लाद उवाच

भो भूमि-देवाः शृणुत परं गुह्यं सनातनम् ।
यन्न कस्य समाख्यातं[3] तद्वदामि सुविस्तरात् ॥ १६ ॥
यदा मतिं च कुरुते द्वारका-गमनं प्रति ।
तदा नरक-निर्मुक्ता गायन्ति पितरो दिवि ॥ १७ ॥
यावत् पदानि कृष्णस्य मार्गे गच्छति मानवः ।
पदे पदेऽश्वमेधस्य यज्ञस्य लभते फलम् ॥ १८ ॥
यात्रार्थं कृष्ण-देवस्य[4] यः प्रेरयति चापरान् ।
मानवान्नात्र सन्देहो लभते वैष्णवं पदम् ॥ १९ ॥
द्वारकां गच्छमानस्य यो ददाति प्रतिश्रयम् ।
तथैव मधुरां वाचं नन्दने क्रीडते हि सः ॥ २० ॥

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1 तत्त्वया हि परिज्ञातं तन्न जानाति कश्चन ; op cit
2 दानादि ; op cit
3. यन् कस्यचिन्न चाख्यातं ; op cit
4 देव-देवस्य . op cit

अध्वनि श्रान्त-देहस्य वाहनं यः प्रयच्छति ।
हंस-युक्तेन स नरो विमानेन दिवं व्रजेत् ॥ २१ ॥
यात्रायां गच्छमानस्य मध्याह्ने क्षुधितस्य च ।
अन्नं ददाति यो भक्त्या श्रृणु यल्लभते फलम्[1] ॥ २२ ॥
गया-श्राद्धेन यत् पुण्यं लभते मानवो भुवि ।
अन्न-दानेन तत् पुण्यं पितॄणां तृप्तिरक्षया ॥ २३ ॥
उपानहौ तु यो दद्याद् द्वारकोपरि[2] गच्छताम् ।
कृष्ण-प्रसादात् स नरो गज-स्कन्धेन गच्छति ॥ २४ ॥
विघ्नमाचरते यस्तु द्वारकोपरि[3] गच्छताम् ।
नरके मज्जते [sic] मूढः कल्प-मात्रं तु रौरवे[4] ॥ २५ ॥
मार्गे स्थितस्य पानार्थे[5] प्रयच्छति कमण्डलुम् ।
प्रपा-दान-सहस्रस्य फलमाप्नोति मानवः ॥ २६ ॥
यात्रार्थं गच्छमानस्य पादाभ्यंगं ददाति यः ।
पाद-प्रक्षालनं चापि[6] सर्वान् कामानवाप्नुयात् ॥ २७ ॥
कथा[7] श्रृणोति यो विष्णोर्गीतं वा गच्छतः[8] पथि ।
दानं ददाति मनुज[9]स्तस्माद् धन्यनरो न हि ॥ २८ ॥

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1 श्रृणु तस्यापि यद्भवेत्, op cit

2 द्वारका प्रति, op cit.

3 द्वारकां प्रति, op cit.

4 For a fine description of the रौरव, see MārkP, chap. पिता-पुत्र-संवाद, रौरवे कूट-साक्षी तु, etc

5. मार्ग-स्थितस्य यो धन्य. ; op cit

6. चैव, op cit. 7 गाथां, op cit

8 गीतञ्च गायतः पथि, op cit. 9 विप्रेन्द्रा, op cit

INTRODUCTION

BĪNABĀYĪ, AUTHORESS OF DVĀRAKĀ-PATTALA

We are publishing an hitherto unpublished work of Bīnabāyī called Dvārakā-pattala. This is her only work that is extant and it furnishes us with a fairly good account of the personal history of the authoress.

DATE OF BĪNABĀYĪ, etc

It is stated at the beginning of the MS that the work belongs to the Rāmānuja school.[1] Again the MS is dated 1518[2] So Bīnabāyī must have flourished after Rāmānuja (beginning of the 12th Century) and before 1518.

The authoress states that her father was king Mandalika who flourished in the Yadu race and excelled all others in royal qualities[3] It is likely that this Mandalika was one of the Cūdāsama Mandalika kings of Girnar, Kathiawar Mandalika I flourished at the beginning of the 11th Century[4] and Rāmānuja was born

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1 रामानुज-मतस्याय ग्रन्थ , cp also श्यामं रामानुजं कान्तं ..नमामि, etc

2 संवत् १५७४ वर्षे भाद्रपद-शुक्ले १३ सोमे लिखितम् ।

3 See the beginning of the work Dvārakā-pattala

4 C Mabel Duff's Chronology of India, London, 1899, pp 283-284, A S W I, ii, 164 (given in appendix)

a few years later. So Maṇḍalika I cannot be Bīnabāyī's father. King Mandalika, father of Bīnabāyī, is, probably, one of the other four Cūḍāsama Mandalikas known to us.[1]

Further we know from the same work that Bīnabāyī was the Chief Queen of Harasimha, son of Virasimha, grandson of king Pratāpa, a Vaisnava by religion, who ruled in Pātalipura situated on the Ganges. The only information we get about him in the work is that he was a descendant of Cāhuvāna and under the circumstances it is dfficult to identify him.

Thus it may be concluded that Bīnabāyī flourished probably at Girnar, Kathiawar, between the 12th and the end of the 15th Century A D.

Though highly learned, Bīnabāyī displays admirable womanly modesty while speaking about herself and

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1 Mandalika III, IV and V ruled at the beginning of the thirteenth, end of the fourteenth and middle of the fifteenth Century, Duff's Chronology of India, p 284 For various inscriptions refering to the different rulers of the family and their lineage, see also Epi Ind, vol xx, p 105, Inscription no 751, (dated Vikrama 1473), no 805, p 112, (Vikrama 1507 Mandalika III), no 867 (Vikrama 1554 Mandalika III), no 1719, p 243 (undated Maṇḍalika II), also no 1865, p 243 (undated) See also Rev Lists of Ant Rem of the Bombay Presidency, p 347

The SMV quotes a verse by one king Maṇḍalika (Mahīpati Maṇḍalika), p 64 of the appendix, G O S, vol LXXXII

There are two interesting MSS called Maṇḍalika-nrpa-carita about the Mandalika kings in the Bombay branch of the Royal Asiatic Society (see Descriptive Catalogue of Sanskrit and Prakrit MSS in the library of the Bombay Branch of R Asiatic Society, compiled by H D Velankar vol II, Hindu Literature, pp 339-340) But they contain no reference to our authoress Bīnabāyī

disclaims of any great scholarship or genius on her own part She is but, she points out, an humble student of scriptures, not an erudite scholar. Of course, this is disproved by the work itself which indubitably testifies to the deep erudition of the authoress and her great mastery over Scriptures, Smṛtis and Purānas. Bīnabāyi, further, declares herself an humble devotee of Kṛsna to whose service she has dedicated her whole life and fortune Her sole object in undertaking to summarise the Dvārakā-māhātmya, forming a part of the Prabhāsa-khanda of the Skanda-purāna, in the form of the present work Dvārakā-pattala, is, she points out, to render some religious service to humanity.

Bīnabāyi seems to have made extensive tours all over India According to her own statement, she visited many holy places and practised extensive charity.[1]

For all these reasons, she was held in high reverence by her subjects and by all those with whom she came in contact. She has been eulogised as the Kalpa-taru or the celestial wish-fulfilling tree, and as the Ganges,—purity and holiness incarnate[2]

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1 See the end of chapter I called तीर्थ-यात्रा-विवेक, "विहितानेक-सत्तीर्थ-यात्रयाऽतिपवित्रया", etc, , end of 2nd chap called प्रणामादि-विवेक, "कन्यया मण्डलीकस्य दृष्ट-सस्पृष्ट तीर्थय।", etc , and also end of 3rd chap called अर्घ-स्नान-विवेक, "विहितानेक-सत्तीर्थ स्नानया वहुमानया", etc

2 Cp the last three verses of the Dvārakā-pattala